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APRIL, 1858.

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THE POSITION OF THE REFORMED PRESBYTERIAN  
CHURCH

TO CIVIL SOCIETY IN THE UNITED STATES.

No. III.

(Continued from page 43.)

IN our last Number, we endeavored to show the moral character of the institutions of our country, especially that of the Federal Government, viz.: that this admirable document, both of civil and religious freedom, is not what it ought to be; that it is defective in its provisions, as to both the rights of God and of man; and yet, embracing no positive error or iniquity, containing no guarantee for the exclusion of what is defective, but leaving the way open and in the hands of the people for amendment, it is to be regarded as a moral deed; a constitution of civil society, to which the Christian can give an oath of fidelity. With regard to the State Constitutions, it was shown that some of them are of a similar character, while others are of a different one, and cannot be so supported.

To a man seeking the reformation, both of the Church and of the State, few topics are of greater importance, than, What is the duty of the Christian towards the political and civil institutions of our country? What relation should the Church of God, the salt of the earth and the light of the world, assume towards them? This is the object of the present Number, in which we shall endeavor to show the relation in which the Reformed Presbyterian Church stood to civil society in this country, by the acts of the supreme judicatory, prior to the year 1833.

In order to determine this matter, it is necessary to have the action of the supreme judicatory before the eye from the year 1806, when her testimony was adopted, to the year 1833. History informs us, that in 1806, two acts were passed by the Presbytery, then the supreme judicatory, touching civil society; one respecting giving oath, when summoned before the constituted authorities

of the nation ; and another, respecting serving on juries, in courts of justice. What these acts were, in the terms of them, the writer does not know, having never seen them, and they not being in existence, having been consumed by fire, it is said, in the house of him in whose custody they were. The latter, the jury act, was said to be wholly prohibitory.

In 1812, the following action was had, respecting the taking an oath of allegiance, by aliens, to the Government of the United States.

1. That this Synod, in the name of its constituent members, and of the whole Church which they represent, declare that they approve of the republican form of the civil order of the United States, and of the several States ; that they prefer this nation and its government, to any other nation and government ; that they will support to the utmost, the independence of the United States, and the several States, against all foreign aggression and domestic faction, and disclaim allegiance to any foreign jurisdiction whatever.

2. That, believing it to be the duty of nations formally to recognize the sovereignty of Messiah over all persons and things, and construct their system of government upon principles which publicly recognize the authority of that Divine revelation which is contained in the Scriptures, as the supreme law, their disapprobation of the present existing constitutions is with them a matter of conscience, and wholly founded upon the omission of their duty.

3. That emigrants from foreign nations, lest they should be esteemed alien enemies, be instructed to give to the proper organ of the Government, the following assurance of their allegiance to this empire, each for himself, when required : I, A. B., do solemnly declare, in the name of the most High God, the searcher of all hearts, that I abjure all foreign allegiance whatever, and hold that these States, and the United States, are and ought to be free, sovereign, and independent of all other nations and governments, and that I will promote the best interests of this empire, maintain its independence, preserve its peace, and support the integrity of the Union, to the best of my power.

4. That a delegation be appointed to proceed, as soon as they shall deem it eligible, to the seat of Government, and confer with the Government of these States upon this subject, with a view to obtain the protection of the laws in maintaining their present testimony.

A third enactment was had in the year 1821, in answer to the request of a member, asking for information as to the duty of Christians in political affairs. It was the following : " That no connection with the laws, the officers, or *the order of the State*, was prohibited by the Church, except what truly embraced immorality."

In 1823, the act on juries was brought up by memorial, asking for farther direction on that subject. Synod replied as follows : " That on the subject of juries, the inferior judicatories of this Church be directed to determine, on due consideration of the practice of the

several courts of jurisprudence, whether the juror comes under the operation of an immoral law, in the several courts in their bounds, and give instruction to their people according to the special state of the case."

In 1825, the same subject was again brought up, by an application for an explanation of the import of the last action, to which Synod replied: "That this Synod never understood any act of theirs, relative to their members sitting on juries, as contravening the old common law of the Church on that subject."

In 1828, the subject of civil relations was again presented for consideration. It was now presented in a more general manner, desiring to know the relation of the Church to civil society. This issued in the appointment of a committee, to report on the subject at the next meeting of Synod. In 1830 this committee reported. The report, not being acceptable, was not adopted, but referred to another committee, to report at the next meeting of Synod. This committee, at the next meeting, in 1831, not being disposed to prosecute the matter, asked and obtained leave to be dismissed from its farther consideration. Still, some dissatisfaction existing in the minds of some of the brethren, the following motion was offered and carried, viz., "That this Synod recommend that the points of difference on the application of our principles to the civil institutions of the United States, be discussed through the medium of the American Christian Expositor, under the head of Free Discussion, and that every member of Synod have full liberty to avail himself of this public vehicle."

To the above acts we annex the declarations found in our Testimony, on the Chapters of Civil Society, and the right of dissent therefrom: "In the administration of government, obedience is due to their lawful commands, for conscience sake; but no power which deprives the subject of civil liberty, which wantonly squanders his property and sports with his life, or which authorizes a false religion (however it may be according to Divine Providence), is approved of or sanctioned by God, or ought to be esteemed or supported by man as a moral institution." Accordingly, the opposite errors, as testified against, viz., "That it is lawful for civil rulers to authorize the purchase and sale of any part of the human family as slaves;" also, "That a constitution of government, which deprives unoffending men of liberty and property, is a moral institution, to be recognized as God's ordinance;" again, "That it is lawful to profess or swear allegiance to an immoral constitution of civil government."

These progressive acts of the supreme judicatory, and these declarations of our Testimony, furnish all the evidence that we have, of what constituted and still indicate the relation of the Reformed Presbyterian Church to civil society in the United States. The question now presents itself, What is that precise relation hereby assumed to the civil society of this country? In reply, I offer the following observations.

1. The relation of the Reformed Presbyterian Church to the institutions of the United States is, by the acts of her supreme judi-

atory, that of *dissent*. Whilst this is the correct state of the case, it is equally true, that the *nature* and *extent* of this *dissent*, have not been distinctly defined. It is even less so than in our fatherland. There, society was formed, was reformed and had apostatized. Here, it was in an incipient formation-state, undergoing changes, and still liable to experience more. The Church, too, was in her infancy; her members, ministerial and all, were generally foreigners, and not well calculated to judge of a new and untried state of things in a new world. This they felt, and were led to act cautiously. Dissenters they were in the land of their nativity. It did not follow that they should be so here, in the same sense, or to the same extent. It behooved them to consider, to weigh the moral character of the institutions of the New World and new government. This to them was no easy task; they so felt it, and said, "It is a work of time, of labor, and of importance." What the Presbytery seemed to aim at, in the year 1806, was the *assertion of correct principles*, applicable in *all lands*; and to apply these principles, *progressively*, as time and the developments of the government should warrant. Hence the successive action, again and again, on the same subject; and hence some diversity of practice always appeared in the practice of her members, showing that much room was allowed to local judicatories, and to the enlightened consciences of the people. Here it may as well be said as elsewhere, that the general practice of the local judicatories, should cast some light on the nature and extent of the dissent designed by the Church. This, as has been said, was not entirely uniform; there was diversity of practice on certain points; and where it was uniform, this uniformity did not arise wholly from the acts of the Church, but in part from the disposition of one brother to yield to the views of another, that no appearance of discord might exist or mar their peace as brethren. To this idea we will again allude. We cannot here withhold the remark, that it was cause of much regret to many, in the years 1832, 1833, that this disposition was not more cultivated, and that a rather precipitate departure was made from the more common practice of the Church, as to civil and political acts, while there is room for saying, that the existing practice was not fully warranted by the acts of the supreme judicatory.

II. A second remark is, that the extent of the Church's dissent is to be ascertained, not from any particular act, but from the whole of her legislation, viewed at different times, and under different circumstances.

The particular points of legislation furnished by the history of the case are: the use of the elective franchise, the taking of an oath as a witness before the constituted authorities, the sitting on juries, the taking of the oath of naturalization, and the taking of an oath of office, for the faithful discharge of official duty. On each of these acts some observation is needed. In making them, I would say, that I would hold myself as a degenerate son of the Reformed Church, if I expounded her deeds by a reference to motives and designs of members of the Church, living, or especially



of the dead,—a thing of which I can have no knowledge, only as by themselves enunciated.

1. The use of the elective franchise. This, in a popular government, is one of the most solemn and important acts of the citizen. It is the *lever power* for *reformation* or *degeneracy*. And according as this privilege and duty of the people are guarded and kept pure, our government is destined to live or go the way of all the nations of the earth. On this subject the supreme judicatory had no action; her members, as was said, were generally at the outset foreigners, and not entitled to the privilege prior to their naturalization. Hence, the practice of non-voting, as the members demurred as to the oath of naturalization. The native citizen was left by the judicatory free to act as it seemed to himself right, and when he did not do it, it may be safely said, the majority who did not vote, did it not from a desire to give no offence to Jew or Gentile.

2. The oath of a witness. This is another important duty to be done, in order to the administration of government. But, as in one aspect of it, it is an act of religious worship to an omniscient Jehovah, an act was passed as above. Let the reader look back and read it. This act fell still-born; it became soon a dead letter. It probably never was attempted in more than two or three cases to be practically carried out. It was soon seen to be both useless and impracticable, not one in a hundred being able to carry it out, without exposing themselves and their good to be evil spoken of.

3. The act of serving on juries. This also is a very important duty, not inferior to that of voting. The wholesome administration of justice depends on the character of the juror. Without an intelligent and firm jury, the laws of the land, especially in capital cases, will be evaded, and the land cry with the blood of many an innocent Abel.

This act was said to be wholly *prohibitory*. No one ever dreamed that this act meant, that to sit on a jury was sinful; no, it was like the prohibitory act or command of Christ,—“Swear not at all.”

The member of the Church by this act was prohibited from sitting on a jury, when he had to aid in the execution of an immoral law. At this date Slavery was in many States where the Reformed Church existed. And with Slavery in view (including by consequence all immoral laws), the Church passed this prohibitory act. The practice of the members under it was generally to abstain from serving, because of their exposure, and no provision being made, by either Church or State, for acting in some cases and not in others. This led to an application, both to the State and to the Church, expressing a desire and willingness to sit as a juror in all cases, where they were willing to be a party at law. The memorial to Synod in 1823 was upon this principle. Synod recognizing the propriety of the principle, passed the act above, which the reader will see, or bear in mind. This act was in accordance with the act of 1806, not now in existence, as was declared in the act of 1825, by the persons who saw and framed the original

deed. This act of 1823 is, therefore, the existing, the directing law of the Church; it is the only law, the law of common sense and of common Christianity.

4. The act on naturalization. This act or action was passed in the year 1812, when the United States and Great Britain were at war. Aliens were in danger, both as to person and property. The object of the action was to obtain security to both; and to enable the Church to carry out, in peace, the objects of her testimony. On it we need to say but little. From the passing of the act, it is evident the Church demurred as to the common oath of naturalization. The Supreme Court provided a substitute. This action shows *wherever* exception is taken, and states *what* the Church and her members are willing to do. The exception is based wholly on an *omission*, and not on an *immorality*, in the Constitution. It contains a guarantee of fidelity as strong, if not stronger, than that contained in the oath prescribed by the government. By it, then, I understand, that there is a dissent from the Constitution founded on the *want* of regard to the rights of God and of his Church, as Mediator, while it also pledges allegiance to the government, as to its independency, sovereignty, integrity, and all the attributes of a moral institution.

5. The oath of fidelity in official duty. The general practice of the members of the Church was to abstain from any agency in the official administration of the government. Changes had occurred in the Federal Constitution. Changes had also occurred in some of the original States, and new States were forming and coming into the Union. Covenanters were increasing in number, and coming necessarily more into contact with civil society. It was natural to feel and to inquire as the memorialist did from Illinois. The Synod, in 1821, replied to said memorial, that though we were dissenters, yet that dissent did not restrict her members from any *connection with the offices* of the government that did not embrace *positive immorality*.

6. The last action in 1828, 30, 31, shows that some dissatisfaction and doubt on this vexed question still existed, some alleging that there is danger of taking a ground too restricted and inconsistent with itself; while others imagined there is a danger of withdrawing our dissent or of acting, in some cases, inconsistently with it.

III. A third and final observation is, that our dissent from the institutions of the country, Federal and State, is a dissent *measured* by their *departure* from the law of God and the Bible, the supreme law of man's accountability. This dissent is not necessarily the same in all the States. It behooveth to vary according to the particular state of the case. As to the Federal Constitution, we dissent from it, on account of its omission of a duty to God, his Son, his Law, and the Church of God; while we approve of its form of government, and many excellencies, maintain its perpetuity, and seek its emendation by all the lawful means in our power. As to the State institutions, we, in like manner, dissent from all that

is wanting in them, and from all that is positively immoral; and when positive immorality is embraced, we *withhold* an oath of fidelity, but act the part of *peaceable* and *quiet citizens*, waiting the desired change, under the government of a Holy God.

The subject now presents itself, *What* is the duty of our Church as to those of our brethren who take a different view of the institutions of our country, and of course make in some respects a different application of our principles from that indicated by the above acts of our supreme judicatory? This will lead us to speak more immediately of our separating brethren of 1833. This matter we reserve for another Number, as the present is already too long.

(To be continued.)

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## SKETCH OF THE HISTORY OF THE FIRST REFORMED PRESBYTERIAN CHURCH,

PRINCETON, INDIANA.

THE following sketch of the history of the First Reformed Presbyterian Church, Princeton, Indiana, was given in the close of a sermon, preached by the pastor, Sabbath, Jan. 3d, 1858, when for the last time the congregation occupied their old house of worship. It was thought subsequently, inasmuch as the facts stated were connected with one of our oldest organized congregations in the West, and would possess an interest for many, that it would be desirable to have them written out, and ask an insertion for them in the Banner. This has been accordingly done, and the sketch is forwarded for publication.

It may be farther stated, that the congregation has completed a new house of worship, at a cost for the building of between \$7000 and \$8000. The building is of brick, and it has been erected in a plain but at the same time in a very neat and workmanlike manner. The dimensions of the church proper are 75 feet by 48 feet, and it will accommodate comfortably between 600 and 700 persons. There is attached to the north end a room 48 feet by 20 feet, which will be used for a lecture-room, a Sabbath-school room, and for other church meetings. The new church was opened for the worship of God on Sabbath, the 11th of January. On this occasion the congregation enjoyed a visit from Rev. Hugh McMillan, D.D., of Cedarville, Ohio, who preached with much acceptance in the afternoon and at night; the pastor of the church conducting the morning services.

### THE SKETCH.

It will not be considered out of place, in bringing our services to a close at this, the last time which we shall occupy this house, to look back over the past, and review the way by which God has led this congregation from its beginning until now.

The Rev. John Kell first visited this region of country in 1810, at the invitation of Mr. Samuel Hogue, whom he had met in Tennessee the preceding year. During this visit Mr. Samuel Hogue and family, together with the family of Mr. Robert Archer, attached themselves to the Church, and were formed into a society for prayer and conference, and thus became the nucleus of the congregation. Mr. Kell made a second visit during the ensuing year, and again a third in 1812. In the fall of 1813 Mr. Kell made his fourth visit, and, for the first time, dispensed the Sacrament of the Lord's Supper. The probability is, that, on this occasion, the congregation was formally organized. The number of members was about twenty. The Ruling Elders were Messrs. Samuel Hogue and Thomas Archer. The services were held in the house of Mr. Robert Archer. The Sacrament of the Supper was not dispensed again until the autumn of 1817. The number of members had increased to nearly forty. It also appears that Messrs. Robert Stormont and James W. Hogue had been ordained as Ruling Elders in 1814; whilst on this occasion Messrs. James Lessly and Robert Milburn were ordained and added to the eldership of the congregation. The meetings during this communion season were held in the Baptist Church, one mile northwest of Princeton.

During the preceding year (1816), Rev. John Kell had moved from the State of Ohio and settled permanently in Princeton. Making this his home, he was engaged, most of his time, in performing missionary labors through the West and the South; the missionary work being that in which he specially delighted to the end of his life, and in which he loved to be engaged. The third Sacrament was dispensed in the same place as the preceding, in the fall of 1818; and on this occasion also, a few more were added to the Church.

In June, 1820, the Western Presbytery met in Princeton, and for the fourth time the Sacrament of the Supper was dispensed to the congregation. The number of communicants was now about fifty. On the Saturday preceding the communion, the Rev. Samuel Wylie moderated a call, which was made out unanimously, for Rev. John Kell; and on the following Monday, June 21st, he was installed the pastor of the congregation. The first recorded minutes of Session bear date July 7th, 1820. The following were the members: Rev. John Kell, Moderator; Messrs. James Lessly, Thomas Archer, William Crow, Robert Milburn, Robert Stormont, and James W. Hogue, Ruling Elders. On this occasion, the meetings were held in a small frame church, which stood on the lot immediately south of the one upon which the building we now occupy stands. This was the first house of worship erected in the town of Princeton. It was built by the subscriptions and labors of the congregation; and continued to be used until the year 1836, when the building we now occupy was opened for the worship of God. The old house was then sold, and being removed to another place, was used for a blacksmith shop, until within a few years, when it was pulled down, and the materials destroyed or scattered.

From June 24th, 1820, until September 24th, 1838, when he resigned his charge, the Rev. John Kell remained pastor of the congregation, engaged with assiduity and success in his own field of labor, and also during these years performing many long and useful missionary journeys through the West and South. After the resignation of his charge, until within a short period of his death, which occurred November 6th, 1842, he continued his untiring labors as a diligent and faithful servant of his Lord and Saviour.

In the year 1832, the congregation having considerably increased, and the frame meeting-house not being sufficient to hold comfortably those disposed to attend upon the ministry of Mr. Kell, movements were commenced to obtain a larger house. It was at first proposed to make an addition to the west end of the frame house; but this not proving satisfactory to the congregation, a committee was raised to procure a suitable lot, and to raise money to build a new house. This committee consisted of Messrs. James Finney, James W. Hogue, Andrew McKimmon, Calvin Minnis, Robert Stormont, William Orr, and John Munford. This committee met, and the plans were matured for building a brick house 56 feet by 45 feet; and the result was, this house, on the lot immediately north of that occupied by the frame building. This house was inclosed in 1835, but was not finished and permanently occupied until the ensuing year.

The Rev. John Kell having resigned his charge as above stated, the congregation received supplies from Presbytery until May 5th, 1840, when Rev. Gilbert McMaster, D.D., having accepted the call which the congregation had made upon him, was installed as pastor. The Session then consisted of the following Ruling Elders: Messrs. Thomas Archer, Robert Milburn, Robert Wilson, Simon Orr, James W. Hogue, Andrew Carithers, and William Orr. During the time of Dr. McMaster's ministrations, there were received into the full communion of the Church in all eighty-one persons. Of these, sixty-eight were received by examination and on profession of their faith, and thirteen by certificate, making the additions a little over thirteen per annum. On the 31st of March, 1836, Dr. McMaster resigned his charge over the congregation, and retired from continuous and active pastoral labors in the Church. He, however, in various ways, continued his services and work in his Lord's vineyard, until he received his dismissal, March 17th, 1854, when he rested from his labors and entered into his Master's joy.

On the first Sabbath of June, 1846, your present pastor commenced his labors amongst you. The Ruling Elders, at that time, were, Messrs. Robert Milburn, Robert Wilson, Simon Orr, Andrew Carithers, and William Orr. Early in the ensuing year, Messrs. Robert Ervin, Robert McCurdy, and James Stormont, having been chosen by the congregation, were ordained to the office of Ruling Elder. Of these, Mr. Erwin, having met but once with the Session, departed this life May 15th, 1847; Mr. Robert Milburn, at his decease the oldest *member* of the Session, died 29th December,

1847; Mr. Simon Orr was called by the Master, May 23d, 1857. Before the death of Mr. Orr, on February 14th, 1846, Messrs. Simon Sprowle, Archibald Warnock, and Dr. William W. Blair were ordained and added to the number of Ruling Elders.

Since I commenced my ministry there have been received through the Session into full communion of the Church one hundred and thirty persons, making nearly twelve per annum; showing a remarkably regular increase in the congregation for the last seventeen years. During the same period, there have been baptized two hundred and twenty-nine persons, of whom five were adults; making about twenty-one baptisms yearly. According to the last Annual Report to Presbytery, the whole number of persons in communion amounted to one hundred and seventy. With this number in the actual fellowship of the Church, you are to enter your new building on the ensuing Sabbath, when it will, as we trust, be opened for the public worship of God. You have followed in the steps of those who have gone before you in a similar work; some of whom now, through faith and patience, inherit the promises, whilst others of them still remain in your communion on earth. The members of the Church, in building this house which we are now occupying for the last time, displayed both energy and liberality; and the size of the house and the expense of its erection would compare with our new building and its cost to the members. You have, indeed, devised liberal things, and from what God has given you as stewards, you have given liberally to build a house to his glory and where his name will long be worshipped. In entering upon the occupancy of that house, forget not to carry out the command of the text, "Arise, shine."

In respect to the building which we are now about to leave, connected with which there must be with many, delightful and hallowed recollections of communion enjoyed with God and his people in the ordinances of his house, it is pleasing to think that it now passes into the possession of a congregation of Lutherans; so that it will still continue to be used as a place of worship of the Lord our God. May his gracious presence be with them in this house to crown them with his blessing. And may that same presence go with us into our new house, that there, through fellowship with God in his holy ordinances, and enjoying the communion of saints, we may be made meet for an inheritance with the saints in light. Amen and Amen.

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## THE CLAIMS AND CONVERSION OF THE JEWS.

THE Republic of North America is the great attraction to Europe in general, much more so to the Jews.

To the Israelites, America restores civil liberty, religious toleration, and intellectual freedom. Here, the Jewish mind, if it be disposed, may show its greatness and pristine splendor. This it is beginning to do; but Jewish immigrants have left numerous friends

behind, with whom they hold constant correspondence. The United States, to them, is portrayed as a second Canaan, and the consequence is, the constant influx of Israelites by thousands. Their present numbers, throughout the States, are estimated at two hundred thousand; and the probability is, that, in the course of five years to come, there will be more than three times that number.

Now, when we speak of the conversion of the Jews of this land, we are not to be understood as regarding them as a people socially and intellectually degraded by the teachings of their rabbies, like the Romanists by their priests, but as having been enticed by them away from the religion of their fathers, Abraham, Isaac, and Jacob, and encumbered, instead, with unmeaning rites and ceremonies.

First, we wish to bring the infidel portion of them back to the belief in a Divine revelation; and secondly, the rest to the sole study of the Holy Scriptures, as the only rule of faith and practice, in order to the conviction of the truth that Jesus of Nazareth is the Messiah. Our object is, not to cause them to apostatize from their faith, in order that Christians may triumph over them, but to make them partakers, with Christians, of the rich blessings flowing from the Messianic sacrifice. Third, the American field presents every facility for accomplishing this object: it requires a free circulation of the Scriptures, in the different languages spoken by the Jews; the living voice of the missionary; the dissemination of peculiar tracts, bearing especially upon the sacrifice of Christ, as foreshadowed in the Old Testament; the circulation of suitable books; the establishment of Jewish mission schools; individual effort to interest others, and kindness to the distressed among them, so evident a trait produced by God's Holy Spirit. The Jews, by their mingling with Christians at their firesides, at public lectures, in legislative halls, at social festivals, in their counting-houses, and in journeyings, everywhere see manifested, in some measure, the spirit of Christianity, and, therefore, they are persuaded to admit that it bears a striking resemblance to what they know of the religion of the ancient Jews. And, just in proportion as Christian literature is strewed upon the Jewish pathway, like flowers, to regale their senses, they necessarily become more or less acquainted with Christian faith and hopes; Jewish prejudices are disarmed; they will respect Christianity; they will compare Christian faith, working by love, which purifies the heart, and thus, are forced to investigate the respective merits of the Rabbinical and Christian systems, and doing this, they are certain, as far as intellect is concerned, to become the followers of the meek and lowly Jesus.

There are hundreds of Israelites in the United States who verily believe in Christ, having felt the power of his efficacious blood; on the other hand, there are large numbers of others among them who believe Jesus to be the Messiah, but, not having felt its power, they have not moral boldness enough to avow their belief. There are also Jewish teachers, in our midst, who are bold enough to say that they have no confidence in modern Judaism, as a system of salvation, and verily, they secretly rejoice that Christianity pre-

sents to them an antidote to their sorrows, and a solace in their wanderings. They are not ignorant of the fact, that it is pure Christianity that here presents, in the government of which it is the foundation, the only asylum from persecution for ages. They know well that true Christians are their brethren and their friends. Whatever may be said by their interested rabbinical guides against Christianity, the people, the citizen Israelites, both high and low, are frank to acknowledge that Christianity is a magnanimous offspring of Heaven. Fraught with such feelings and views, when the Jewish missionary raps at their doors, he gains ready access and admittance, if not in every family, at least in many families. When the missionary proposes to expound the Scriptures unto them, from which to prove the Messiahship of Jesus Christ, they gather together around him, and listen with eagerness, take special notice of important passages, gladly receive a tract, a Bible, and a Testament, and urge frequently the repetition of the missionary's visit. These encouraging incidents are almost of a general kind. The missionary has not to go to and fro in the earth, to find a straggling Israelite to listen to the message of salvation, but they are met with in almost every family visited.

Respectfully submitted,

PHILADELPHIA, February, 1858.

S. BONHOMME.

P. S. We gladly notice the following announcement, made by the London Jews Society, that the jubilee year of this society being at hand, preparations have been made, on a large scale, for its due celebration; and, among other things, it is intimated that a special collection, throughout the churches of the United Kingdom of England, will be asked, in aid of a jubilee fund, on the third Sabbath in October, 1858. This fund is to be devoted to exploratory journeys to the Jews in countries unvisited, the establishment of a mission on the north coast of Africa, printing Bibles, books, and tracts, and erecting mission premises, industrial and operative institutions, schools, hospitals, and dispensaries, and temporary homes for inquirers.

We take this occasion, by calling the attention of the friends of Jewish Missions, in America, that, numerous as the Israelites are settled in Texas, New Mexico, Oregon, and California, not one effort has, as yet, been attempted to have a missionary sent among them, while missionaries formerly had been employed in the other States among the Jews. We hope the hint given will lead to practical results.

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## TWENTY-FIRST ANNUAL REPORT OF SAHARANPUR MISSION STATION,

BEING FOR THE YEAR ENDING SEPT., 1857.

MISSIONARIES, Rev. J. R. Campbell, D.D., Rev. W. Calderwood.  
Licentiate, T. W. J. Wylie. Catechist, Issachar.

In view of the past year, this station is called upon to acknow-



ledge both the mercies and judgments of the God of Providence. While anarchy and rebellion have been prevailing in the land, and that quite in the vicinity of the station, so that often serious apprehensions were entertained for its safety, and while the entire property of many stations has been completely destroyed, and all the missionaries of at least one cut off in the midst of their labors, this station has been unharmed in both these respects.

We deem it proper to note here our deep affliction in the removal from companionship in earthly labor, of four families from the Futteghur mission station, some of them our intimate and endeared acquaintances. We sincerely sympathize in the trials and distresses of those stations whose buildings and other property have been destroyed during the late rebellion.

A few days after the mutiny broke out at Meerut and Delhi, the civil authorities advised, that all the ladies and children in the station should remove to the hills for safety. Accordingly, on the 15th May, Mrs. Calderwood left with other ladies of the station, Mrs. Campbell and family having left some time previously. On the succeeding day, the missionaries themselves received similar advice, and they also went to the hills. It was thought there would be but little danger in the native Christians remaining, and they accordingly carried on the schools and preaching in the bazaar, although in one instance, in performing the latter duty, the catechists' lives were threatened by some Mohammedans with drawn swords. The directions given the native helpers by the missionaries, were to continue their usual duties as long as they felt it safe to do so, and to leave the station and go with all the native Christians and children to Dehra, whenever they should think that step necessary for their safety. After some time, the missionaries deemed it advisable that preaching in the bazaar should be discontinued, and they directed the catechists accordingly. About the first of July, all the Christians and children connected with the mission station were brought to Dehra, where the catechists attended to the instruction of the orphan pupils until about the middle of October, when they returned to Saharanpur along with Mr. and Mrs. Calderwood.

#### PREACHING THE GOSPEL

Was carried on at the station until interrupted as above described. On Sabbaths, worship was held in the church on the mission premises, commencing about 8 A.M., attended by the Christian families, orphan boys, ten or twelve heathen living on the premises, and all the heathen boys belonging to the English school, numbering altogether about 75 individuals attending these services. The exercises are the same as those held on Sabbaths, in Presbyterian churches in America, and the congregation attended with as great regularity and decorum as is usual there. Worship was conducted on alternate Sabbaths by Dr. Campbell and the licentiate, T. W. J. Wylie.

At about 11 A.M., somewhat similar services were conducted in the church in the native city, attended by the orphan boys, the

scholars of the vernacular schools, and usually 40 or 50 heathen men from the street, a few of the latter frequently sitting during the whole exercises. This congregation averaged probably about 100. The exercises, conducted usually by Dr. Campbell or the licentiate, assisted by the catechist, Issachar, were more adapted to heathen than the worship held in the Compound, although the congregation was not as quiet and decorous as the latter.

At 5 p.m., public worship was held in the church in the Compound, in the English language, attended by those on the premises who could understand it, and a few English residents.

On Tuesday evenings, a Bible class was held, attended by all the native Christians and orphan boys, except those too young to be benefited by such exercises. And on Thursday evening a prayer-meeting was held, at which expositions of Scripture, or short discourses, were delivered. The missionaries' wives also held a weekly prayer-meeting with the native Christian women and children.

Every afternoon, excepting that of the Sabbath, at, at least one public place in the native city, and whenever both missionaries were in the station and could attend to this duty, at two places, Bazaar preaching was kept up; one of the missionaries and the licentiate or catechist occupying one place, and the other missionary, with one of these, another place. At these places have often been counted seventy or eighty listeners, but the average number was probably not over thirty; the greater part of them stopping only a few minutes as they passed; some, however, on almost every occasion, staying as long as the preaching continued, which began as early as the heat of the day would permit, and closed after sunset.

In January and February, Dr. Campbell and family, with two native helpers, went out on a preaching tour for about a month, in which he visited a considerable number of cities and villages, extending in one direction as far as Meerut, seventy miles from Saharanpur. During this tour, nearly the whole of each day was occupied in preaching and in conversing with natives in the streets or at their tents. May the Lord bless the seed of His kingdom thus thrown broadcast through the land.

Besides this tour, during the cold season, our native helpers went out as formerly, two by two, as colporteurs, and travelled altogether 225 miles, and visited eighty-seven towns and villages, within a compass of twenty miles from Saharanpur. They report, that they were received everywhere in a friendly manner, often enjoying the hospitality of the heathen villagers.

#### THE SCHOOLS

Were kept up as usual till the native Christians left the station on account of the mutiny.

The English School has been conducted by Mr. Calderwood, who occupied about three hours with it daily. The number of its mem-

bers has averaged about forty. They have attended the school on Sabbath mornings until the church commenced, but on that day they are taught only religious truth; it may, therefore, properly be considered a Sabbath-school. The Bible is a daily text-book in every class that can read, and every class receives daily, in some way, more or less religious instruction.

A Hindu School was commenced, but chiefly on account of the inaptness of the teacher, it did not promise much good, and after a few months was discontinued.

The Persian School suffered severely through the defection of the principal teacher, who left the school abruptly, and took with him a large number of the pupils, thus reducing the attendance from 70 to 40.

Mrs. Calderwood has occupied about two hours daily with a school of Christian and heathen native girls, teaching them, with the assistance of the catechist's wife, various branches of study in Urdu, Hindu, and English, and also sowing, knitting, &c. There have been eleven different scholars, with an average attendance of about seven. Many more heathen girls could have been obtained if the usual plan of paying them for their attendance had been adopted; but it was thought better to begin on a plan that we would not soon wish to change.

#### ORPHAN INSTITUTION.

Since the last report, the number of pupils in the Orphanage has considerably increased. Shortly after the commencement of the mission year, seven children were received, and the number has since been twenty-three. These have all enjoyed general good health, and their conduct has been most harmonious among themselves and satisfactory to us. No death has occurred among them. They have pursued the same course of study as in former years—that is, half of each day in the English and half in the Hindustani, Hindu, and Persian department, in all of which they have made considerable progress. A number of the pupils being quite young, they are only acquiring the rudiments of education, and will require many years to fit them for usefulness. The first class, consisting of three, will, we hope, be ready to engage in labors at different stations after another year. All, except a few very small boys, have committed the Shorter Catechism and portions of the Scriptures, and several of the larger have committed to memory the whole of the New Testament. They are entirely separated from heathen society, and have but little of any of the bad habits of the natives. It has been our endeavor to keep them in a proper position,—not elevating them from that humble place they ought to occupy, and thus unfitting them for the service they are designed to perform as helpers in missionary labors in after life. It is questionable to our minds whether they ought to be taught English. We think that liberal instruction in their own tongue

would render them quite as useful, and more effectually secure their future services in the mission.

We have not been greatly blessed in being permitted to see large

#### RESULTS OF OUR LABOR,

During the last mission year, although in this respect, we have not been left entirely without some tokens of Divine favor. Six have been received into the communion of the Church, after a particular examination of their Christian knowledge and piety. Of these, two, a young man and his wife, were very respectable Hindoos, of a middle caste. They were baptized in the early part of the year, and thus far have proved most worthy and promising members of the Church of Christ. Kawar Sain, the husband, teaches the orphan boys Persian, for which he is well adapted. One thing worthy of note, with regard to him and his wife, is, that they have desired to bring up an orphan child at their own expense. Last January, the assistant magistrate brought an orphan girl, about a year old, to Mr. and Mrs. Calderwood, who was given to Kawar Sain and his wife to take care of, until she might be sent to the Girl's Orphan School at Lodiana. They received pay for keeping her for two or three months, when apparently actuated entirely by Christian charity and affection for the child, they expressed a strong desire to be permitted to bring her up at their own charge, and that she should be considered as Mr. and Mrs. Calderwood's child, and entirely subject to their control. She is still with them on these terms. Thus, although, the visible fruits of our labor are not greatly abundant, we humbly hope and pray, that some of them may be highly valuable in the advancement of our Saviour's kingdom in this heathen land.

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#### THE MARTYR SPIRIT IN INDIA.

A LETTER from Dr. Duff, dated Calcutta, Nov. 6th, and inserted in the Scotch Free Church, Home and Foreign Record, gives a picture of sufferings the most harrowing, of faith the most heroic, and of deliverances the most signally providential. Our limits compel us to pass over the veteran missionary's notice of some of the "native martyrs" of Delhi, in order to give the case of Gopi Nath Nundi, an ordained native minister of the American Presbyterian Mission, stationed, till the outbreak of the mutiny, at Futtehpore.—*Pres.*

"On the 24th May, the horizon looked so threatening, that the magistrate of Futtehpore advised all European ladies and native Christian females to leave the station for Allahabad. Gopi Nath, deeming it to be a duty to act on the advice, proceeded with his wife and family, together with the wives and children of the native converts, to that city—intending to return to his post so soon as

he saw them all lodged in the fortress. On reaching Allahabad, . . . he went on the very morning of the day on which the mutiny there broke out, and took possession of one of the mission-houses on the banks of the Jumna, at a distance of about three miles.

“From this house (Mr. Owen’s), on the evening of that fatal day, they were startled by the glare of conflagration in the cantonments, and the confused though somewhat distant noise of infuriated multitudes, commingling with volleys of musketry. They could not hesitate as to the cause. Cut off from the fort and the entire European community, after five or six hours of dreadful suspense, they resolved, before the dawn of next day, to attempt to cross the Jumna, and proceed to land by Mirzapore, distant about sixty miles. . . . They reached the opposite bank of the river about daybreak, and set off on foot for Mirzapore. The fugitive party consisted of Gopi Nath and his wife, two boys, the elder of them only seven or eight years of age, the younger one about six, and an infant at the breast, who of course had to be carried—their servants, in spite of every promise of ample reward, having refused to accompany them. After walking a few miles—the summer sun in a cloudless copper sky, soon blazing upon them with furnace heat—their blistered feet refused to carry them any further, and they sank down fainting and exhausted. ‘Then,’ says Gopi Nath, ‘when in an awful dilemma, not knowing what to do, we raised our hearts to Him, who is always ready to hear and grant the petitions of his believing people.’ Nor did they trust in vain. As they were praying, an empty cart came up, that was returning that way; and the driver, for a reasonable sum, agreed at once to take them on a few miles.

“The cartman, having reached the distance bargained for, dropped them in an open field. . . . To their utter surprise, they were surrounded by the neighboring villagers, armed with latties (sticks with lead twisted round one end), swords, and muskets, threatening forthwith to rob and kill them. Again did they raise up their souls in fervent supplication; and again did God interpose for their deliverance. The zemindar of the place (a Hindoo) suddenly made his appearance just in time. Gopi Nath at once confessed that he and his family were Christians, and that their trust was in the God of the Christians. The zemindar—more intelligent than the armed rabble—knowing more of the resources of the Christian British Government, and fearing after-retribution, persuaded them to let their prey escape undamaged. He even procured them the services of a cartman, who, for a moderate hire, agreed to take the party to Mirzapore.

“During that day they made but little progress. They found shelter for the night with a Brahmin, who, though professing friendship, was overheard expressing a purpose to murder them, but this was frustrated by their keeping awake all night. Next morning the cartman was found to have absconded, and they were doomed to witness some revolting atrocities. It was not till the third day that they resumed their journey. As soon as they set out they

were beset by bands of ruffians, but Gopi made no secret of his Christianity. They lost everything they had, but saved their lives by running away while the ruffians were quarrelling over their spoils. Unable to reach Mirzapore, they retraced their steps to Allahabad.

“ On landing (after crossing the Jumna), they were instantly encompassed with Mussulmans, who, on learning that they were Christians, began to clamor for their lives. And killed there and then they inevitably would have been, had not the Lord put it into the heart of a Hindoo goldsmith to take pity on them, and receive them into his own house—while himself, his son, and brother actually stood with drawn swords at the outer gate to defend them. . . . A Maulavi, or learned Mohammedan, had, in the name of the King of Delhi, proclaimed himself acting ruler of Allahabad. And, when the goldsmith could protect them no longer, they intreated the infuriated mob not to kill them there, but to take them to their own acknowledged head, the Maulavi, that he might pass on them what sentence he pleased. On their way to the Maulavi, they were again and again on the eve of being butchered. At length, however, they did reach the Maulavi. Then followed a notable interview, which I shall give as nearly as possible in Gopi Nath’s own words :

“ ‘Maulavi.—Who are you? Gopi Nath.—We are Christians. M.—What place do you come from? G.—Futteh-pore. M.—What was your occupation? G.—Preaching and teaching the Christian religion. M.—Are you a padre? G.—Yes, sir. M.—Was it you who used to go about reading and distributing books in streets and villages? G.—Yes, sir; it was I, and my catechists. M.—How many Christians have you made? G.—I did not make any Christians, for no human being can change the heart of another; but God, through my instrumentality, to the belief and profession of His true religion, some thirty or forty.’

“ On this, the Maulavi lost his temper, and exclaimed in a great rage, ‘Fie, fie! shame, shame! this is downright blasphemy. God never makes Kaffirs (Christians being such); but you Kaffirs pervert the people. God always makes Mohammedans; for the religion of Mohammed, which we follow, is the only true religion.’

“ ‘M.—How many Mohammedans have you perverted to your religion? G.—I have not perverted any one; but, by the grace of God, about a dozen Mohammedans have turned from darkness unto the glorious light of the Gospel.’

“ Hearing this, the Maulavi’s face became as red as hot iron, and he cried out in great wrath, ‘You are a rogue—a villain. . . . My sentence is, that your nose, ears, and hands shall be cut off at different times, so as to prolong your sufferings. Your wife must be dealt with in the same manner, and your children shall be taken into slavery.’

“ On this, Gopi Nath’s wife, with undaunted courage, was enabled to say, ‘Since we are to die, the only favor I ask for is, that we be not separated in our death; and that, instead of torturing, you order us to be killed at once.’

“There was something in this remark which seemed to touch even the obdurate heart of the Maulavi. So, after having kept silent for a while, he exclaimed, ‘Praised be God! you appear to be a respectable man; I pity you and your family. As a friend, therefore, I advise you and them to become Mohammedans. By doing so, you will not only save your lives, but be raised to a high rank.’ To this Gopi’s answer was, that ‘they would prefer death to any inducement he could hold out to them to change their faith in Jesus Christ as the only true Saviour.’ Somewhat astonished at the calm and firm reply, and apparently incredulous as to this being the resolve of Gopi Nath’s wife, he made a special appeal to her. Through God’s grace at that trying moment, she staggered not in her faith, but replied, that she ‘was ready to sacrifice her life in preference to her trust in the Lord Jesus Christ, and the profession of his name.’

“After further reflection, being evidently puzzled what to do—the Maulavi’s final sentence was this: ‘Well, out of pity, I will allow you three days to think over the matter; during these days you may have proper help in studying the Koran. At the expiry of these, I shall send for you. If you then believe and become Mohammedans, all right and good—it will go well with you. But if otherwise, your noses, ears, and hands must be cut off, according to the original sentence.’ On which Gopi Nath remarked, ‘It is all in vain; there is no occasion to wait so long; for while God is pleased to continue his grace to us, we will not renounce our faith. And as God’s grace never fails those who trust in him, it were better for you at once to order our heads to be cut off. To this the Maulavi made no reply.

“While on the way to prison, guarded by fierce Mussulmans with drawn swords, Gopi Nath says—‘I raised my heart in praise and adoration to the Lord Jesus Christ, for having given us grace to stand firm in the trying hour. Repeating aloud Matt. 5: 11, 12, I thanked my blessed Lord for counting us worthy to suffer for his name’s sake.’

“On reaching the place of imprisonment, they were surprised and saddened to find already there several other native Christians, a British officer, covered all over with festering wounds, and another English gentleman, with his wife and five children, two or three of the latter being grown-up daughters, all of whom had to submit to insults and indignities. . . .

“Perceiving that Gopi Nath’s words cheered his fellow-captives, the wicked gaoler resolved to separate him from his family and all the rest. To this gratuitously cruel change some resistance was made; on which a body of rebels fell upon them with weapons, dragging Gopi Nath himself outside, and fastening his feet in the stocks, and seizing his wife by the hair of her head, knocking it against a brick, and inflicting a severe wound on the forehead.

“Outside, with his feet fast in the stocks, he was exposed, without any shelter at all, bareheaded, to the blazing sun and hot winds. . . . Supplied with only a handful of parched grain in the

middle of the day, and a single hard chapatti (or thin coarse wheaten cake) at night, and a very little dirty water, they suffered also from hunger and thirst. Then, about every five minutes, the Maulavi's emissaries assailed them—threatening to take away their lives if they did not instantly become Mohammedans. . . . At last the third, the fatal day, that was to seal their doom, arrived; but it passed away as usual. On the sixth day, however, the Maulavi himself came to them; and again, by threatenings and by promises, he strove to persuade them to renounce Christ, and embrace the faith of Mohammed. . . . His patience, however, now seemed exhausted by the resolute refusal of the poor sufferers, and their steadfast perseverance in witnessing a 'good confession' of the name of Jesus. Accordingly, disappointed and chagrined, he went away, denouncing instant and summary vengeance. . . . That very day, the sixth of their confinement, in consequence of the arrival of the gallant Neill, with his fusileers, a band of European and Sikh soldiers issued out from the fort to attack the rebels. After a severe conflict the latter were totally defeated; and on the following morning, before daybreak, the enemy retreated, and abandoned Allahabad with so much precipitation that they left their prisoners behind—unslaughtered. Soon were Gopi Nath, his family, and the other Europeans, delivered. Then did they joyously unite with their missionary brethren and others in praising and magnifying the name of their faithful covenant-keeping God, who had so wondrously sustained them amid such complicated trials and sufferings. . . . The calmness and resolute fortitude manifested by this native Hindoo Protestant minister, when under trial and condemnation by an arch-priest and arch-tyrant of antichristian Mohammedanism, may well bear comparison with any of the more notable trials of European Protestant ministers, by the arch-priests and arch-tyrants of antichristian Popery."

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### THE BERLIN CONFERENCE.

ON the 9th day of September, in the year of our Lord 1857, an assemblage of evangelical men, collected from almost all parts of the world, met in the City of Berlin. It was one of a series of meetings held in different kingdoms and at different times, having the same great object in view,—*the promotion of the CAUSE of sound Christianity amongst men.*

This last meeting was, by far, the most important, and, in many respects, the most interesting of them all. It was held in the metropolis of the most literary and powerful Protestant kingdom on the Continent of Europe, and under the supervision and fostering care of the best king in all the world. Frederick William IV, of Prussia, who invited the Assembly to meet in the capital of his kingdom, is himself an evangelical man; and gives, with a good will, the influence of his great name to the advancement of Christ's



kingdom in the world. This feature in the character of this extraordinary meeting, deserves the solemn and earnest attention of all the friends of the Mediator. Kings shall be nursing-fathers, and their Queens nursing-mothers to the Church. Over this great meeting of evangelical men, the protecting shield of the King and Queen of Prussia was thrown. Thus, the right of the Bible to control and regulate political men and things, was practically recognized and acknowledged by the sovereign of Prussia. In Liverpool, in London, in Glasgow, in Paris, conferences had affirmed the same great and important truth, but there was no King in any of these places prepared to respond, *Amen. Messiah reigns.* In this, the Berlin meeting differed from all others, and exceeded in importance them all.

The first meeting of the Conference was, very properly, a devotional one. Singing the praise of God, prayer, and reading the Scriptures, occupied the entire time of the first session. God's word was read in German, and French, and English, and was listened to with profound and reverential attention, such as I never saw equalled anywhere else, or amongst any class of people. Prayers were offered with a manifest unction from on high. Deep and absorbing devotion seemed to fill every heart. All who were there, felt that God was wonderfully pouring out his Spirit upon that vast assembly. Over twelve hundred men, members of the Conference, lifted up their hearts and voices together in earnest supplication to God for his blessing on the deliberations of his assembled people. No wonder that the Spirit of unity and love should, after this, mark all their doings.

As on the day of Pentecost, representatives were present from many nations, having widely different customs and laws, and speaking different languages, yet all of them actuated by the same spirit, and pursuing, with a steady purpose, the same object. Many were there from the different parts of the kingdom in whose metropolis the Conference met, and many, too, from the other German states. Men of God from France, and Spain, and Switzerland, from Italy and Austria, from Turkey and Belgium, from Denmark and Sweden, from Holland and Russia, from Greece and Australia, from Great Britain and America, from Asia and Africa, all believing in the same Bible, trusting in the same Saviour, and sanctified by the same Spirit. They talked the same spiritual language. It was, indeed, a great and glorious meeting.

On the second day of the Assembly, the opening address, being a hearty salutation and welcome, was delivered by Dr. Krummacher, of Potsdam, the King's chaplain. It was an earnest, beautiful, and most hospitable welcome, from a man whom the Church of God, in all lands, delights to honor. Krummacher is a man of great force of character, and of extensive influence; and, withal, decidedly evangelical.

During the succeeding seven days of the Conference, able and elaborate speeches were delivered by some of the most distinguished and learned men on the Continent. These speeches were almost

all uttered either in German or French, principally in German, because this was the language spoken by the great body of the Conference. The speeches and doings of the Conference were designed and calculated to promote the following objects :

*Objects of the Conference at Berlin.*

First. The immediate design of this Conference, and which, no doubt, influenced the King in inviting it, was to meet the present wants and necessities of the German State Church ; that is, the necessities of the German people.

The religion of Germany, amongst all ranks and conditions, is, in the main, merely nominal, utterly formal, and lifeless. Large churches there are, which have many thousands of persons enrolled as members ; and in which, Krummacher says, the Lord's Supper has not been dispensed for years, because nobody came forward to partake of it. Formality is the character, and evangelical piety the exception. There is, too, no Sabbath in Germany. The Lord's day is, there, a gala day. It is regarded as a day of pleasure and amusement by the mass of the German people. There are, it is true, good men and churches there, who do not so regard the Sabbath ; but the great body of the people have no idea whatever of the sanctification of the Lord's day. To meet these necessities of Germany, German speeches were made, and German measures devised and carried out ; but there were other and more important objects than these which engaged the attention of this Conference.

Second. An important design to be accomplished by this Berlin meeting, was the presentation, before Rome and the world, of the essential unity of the children of God. They who were there manifesting the wonderful spectacle of sincere, zealous, and practical unity, embraced representatives from almost all, if not really all, the departments of the Church of God. One they were, in a better and holier sense than ever Rome was one. They came together on a platform wherein were embraced all the cardinal doctrines of the Christian religion. The world beheld it with wonder, and Rome with bitter hostility and dread. It was, indeed, a strange but beautiful sight to witness, sitting side by side, as dear brethren, taking part in all the deliberations and doings of this great Assembly, Presbyterians of all diversities of small differences, — Old and New School ; the old Scottish Cameronian, and the Establishment-man ; the Free Church and the United Presbyterian ; the Reformed Presbyterian, Associate Reformed, and all that ; the Methodist and the Episcopalian ; the Baptist and the Independent ; the Lutheran of Germany and of America ; the French Protestant and the Moravian ; men from all departments of the Protestant Church met together, united in heart and in effort, in the Garrison Church, on this great occasion. There was, moreover, no assault, from any quarter, made upon the peculiar forms of administration, that might distinguish any of the bodies therein represented. The close-communication Baptist or Reformed Presbyterian, found nothing in the broad and liberal platform of this Assembly, that interfered

with his *home economy*; nor did he of more extended interpretation of ecclesiastical communion, find his freedom trammelled in the slightest degree. There was intelligent, enlightened, glorious unity; real, substantial unity, among these brethren. And it is this inward unity, this living and life-giving brotherhood of the children of God, that will ultimately produce outward and abiding ecclesiastical union.

Another object, occupying the attention of the Conference, was the collection of reliable information in regard to the present condition of the Protestant and Papal world. Detailed reports on this subject were proposed and presented by competent men, previously designated for this purpose. Pastor Kuntzè, of Berlin, read an elaborate report on the religious condition of Eastern Germany. Mr. Göbel, of Coblenz, on Western Germany. Different detailed reports were submitted on Bohemia, on Hungary, on Russia, and on all other important Protestant countries. Interesting accounts, too, were given of Protestantism in Roman Catholic countries. France, by Drs. Grandpierre and Fisch, of Paris. Italy, by Rev. Mr. Kind, of Milan. Spain, by De Mora, of Madrid; and Sardinia, by Dr. Müller, of Turin. From these reports a mass of reliable information has been obtained, and will be spread before the Christian world, of the highest moment in devising measures for the diffusion of evangelical truth amongst men.

The persecutions to which Christians are subjected for the cause of Christ, in both Protestant and Papal lands, were brought before the Conference, and measures devised for their relief. So, also, in regard to the obstacles which exist against the free circulation of the Bible in Russia. The condition of Christianity in Mahommedan lands, the difficulties with which its self-denying friends have to contend where the crescent is the symbol of religion; the circumstances of disadvantage under which the tyranny of despotic powers has placed the descendants of Abraham, and what should be done for their relief and spiritual enlightenment, were subjects which, in their order, occupied the time and attention of this Assembly of evangelical men.

The manner in which these objects were advocated before the Conference, will furnish material for another communication.

A. W. B.

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## THE INDIAN REVOLT A REBELLION OF THE PEOPLE, AND NOT A MUTINY OF THE SEPOYS ONLY.

DR. DUFF writes, under date of Calcutta, December 10 :

But, notwithstanding all these successes, we who live out here, with no interests to serve but those of truth and righteousness, and eyes undimmed with the haze of redtapist officialism, feel intensely that comparatively little has been done towards an effectual suppression of the rebellion. To many this may sound a very disheartening statement; and it is an invidious and ungracious office to attempt

to force it on the notice of those who are unwilling to believe in the possibility of a prolonged struggle. But to the really conscientious there is but one course open; and that is, to tell what is the naked truth on the subject.

The fall of Delhi has not been attended with the effect which would have been produced had it fallen at the outset. However incredible it may appear to people at home, it is nevertheless true, that letters from all quarters assure us that multitudes of the natives will not believe that it has yet been recaptured by us. It is the policy of all inimical to our sway—and their name is legion—to encourage scepticism on the subject to the uttermost; yea and to fabricate and circulate the wildest and most exaggerated stories about the defeat of the British in every encounter with the sepoy. Even the almost daily arrival of so many troops does not inspire the terror which was anticipated. Those who reside along the grand trunk road, when they see such numbers of red coats constantly passing, have been heard to exclaim, “Ah, we have touched a hornet’s nest, and lo, the result”—or, “The sea is spawning soldiers to help her children.” But the multitudes, who have not witnessed the imposing spectacle with their own eyes, when they hear of the landing of such numbers from the ships, are made to believe that the actual strength of the force is not increased,—that the same men are landed, reshipped, and landed again and again, merely for deception and show. It ought also to be kept in remembrance, that while at every station occupied by British troops there is tolerable order, the reports from one and all of them are to the effect that, at very short distances from them, yea, in their immediate neighborhood, civil and military authority alike is quite *nil*,—that internecine war prevails, and lawless anarchy reigns supreme, atrocious crimes and robberies being the order of the day! At some small stations, not far from the central ones, where order was supposed to be restored, accounts have reached of the Thannas and Jeshilis, the police offices and local treasures, being plundered by the *villagers*! Even in the vicinity of Delhi, weeks after we were undisputed masters of the city, what was the state of things? All around, within a short radius of a few miles, there were and still are, a host of fortified villages with a wide ditch and high mud-bank, swarming with thousands of “*bud-mashes*” (or habit and repute ruffians) from the city, and wounded sepoy. As an instance of the state of the neighborhood of Delhi, in consequence of the existence of these nests of hornets, we may mention, that the camels of Coke’s regiment were out foraging about *two miles* from the city, when a *party of villagers* attacked the guard, wounding one, and were carrying off the camels, when they were rescued by a party of horse under an officer, out on escort duty. Nothing was done to punish the villagers. None of our people could approach these villages without the certainty of being fired on; and this, weeks after a shot had been fired at Delhi! But, as a counterpoise to such statements, it has been asked, Did not the inhabitants of Agra celebrate the downfall of

Delhi by an illumination of their houses? Yes, they did, we reply; but in circumstances which convict them of consummate hypocrisy. This exhibition of mock sympathy with us only took place *after* the rebel hosts—which vauntingly boasted that they would blow the Agra fort to pieces, and not leave a *Feringhi* alive in it—had been fairly routed and dispersed by Greathed's column from Delhi! Then, when the British ascendancy was again paramount in the city, the illumination took place in honor of the Delhi triumphs. But that the whole affair was a piece of hollow mockery, appears incontestable from the fact that these after-illuminators of their houses not only knew of the near and stealthy approach of ten thousand Gwalior and other rebels, but on the evening before they so suddenly attacked the British cantonments, actually sent out to them quantities of sweetmeats, and other means of regalement; while *not a native in Agra offered to aid the British, or even furnish them with so much as a hint of the approach of the rebels!* These, and facts of a similar kind, ought assuredly to open the eyes of the most sceptically blind as to the latent feelings of a large proportion at least of the general populace towards us.

And yet, in the face of these, and all similar facts, there are those at home and abroad in high places, who still infatuatedly cling to the delusion that it is an exclusively "military revolt" with which we have to deal,—that we have "a secure place and solid foundation in the confidence and good will of the people,"—and that the "mutineers have not the confidence or sympathy of the general population." At the risk of being accounted a prophet of ill omen, I must solemnly protest against the mischievousness of so deadly a delusion. This is not merely to underrate the gravity, it is positively to mistake the nature, of the present momentous crisis. And if its very nature, not less than magnitude, be entirely mistaken, how can we expect the adoption of measures commensurate with its present exigencies or prospective outgoings? Why, if it had been a "merely military mutiny," in the midst of an unsympathizing, unaiding populace, a few decisive victories, such as we have already had, might quash it; or, as the phrase goes, "stamp it out." But, so far from being quashed or "stamped out," it seems still as rampant, and in some respects, more widespread and formidable than ever. And it is the fact that it is *not* a mere "military revolt," but a rebellion—a revolution—which alone can account for the little progress hitherto made in extinguishing it, and, at the same time, precludes any reasonable hope of its early complete suppression. That it is a rebellion, too, of no recent or mushroom growth, every fresh revelation tends more and more to confirm. And a rebellion long and deliberately concocted—a rebellion which has been able to array the Hindu and Mohammedan in an unnatural confederacy—a rebellion which is now manifestly nurtured and sustained by the whole population of Oude, and, directly or indirectly, sympathized with and assisted by well-nigh half that of the neighboring provinces,—is not to be put.

down by a few victories over mutinous sepoy, however decisive or brilliant.

To earn for the present revolt the designation of "rebellion," it is surely not necessary that the entire mass of the people should have risen in active hostility against us. We talk of the rebellion of "forty-five," in our own land, though only a section of the general population actually took up arms—known, however, to be sympathized with by numbers of partisans throughout the land. And is not the sway of the rebels at this moment vastly firmer and more extensive in Northern and Central India, than ever was that of Prince Charles and his followers throughout the British Isles?

That there is, even in Northern and Central India, an ordinary quiet, simple, industrious race, who, if let alone, would live on, under any paramount power, in profoundest apathy and unconcern, is what I have heretofore, again and again, asserted. But, from the first, it was strangely forgotten by many of our officials and leaders of public opinion, at home and abroad, that throughout our Northern and Central Provinces, there are whole tribes of banditti, professional robbers and murderers—hosts of "budmashes," ever readily for any work of violence and rapine—endless discontented chiefs, with crowds of retainers, the descendants of marauders, who, in their day, founded petty thrones and principalities,—and that all of these, together with the *multitudinous armed populace*, long kept in check or under repression by the strong hand of a righteous Government, the mutiny at once released and turned adrift, as surging elements of mischief, to scour and scourge a desolated land.

Even by those who were not altogether incognizant of the peculiar constitution of native society, it has been strangely forgotten how vast a proportion of the general population in Northern and Central India consist of those very elements of mischief which have now been let loose, freely to follow their predatory instincts, and issue forth to mingle in the sanguinary fray. Aye, and it has been strangely overlooked how, in such a general *melee* of anarchy, the active or passive sympathies of numbers of the ordinarily peaceable and industrious population must of necessity be excited in favor of the rebels, and against us,—leading them readily to supply the former with provisions and information, while provisions are reluctantly doled out to us, and useful information never,—thus greatly augmenting our difficulty in defeating their desperate enterprises, and rendering the task of quelling rebellion a far more formidable one than the persevering assertors of a mere military revolt can be prepared to anticipate.

That there is a "military revolt" is, alas! far too conspicuously written in characters of fire and blood through all the military stations of Northern and Central India. But, what all the friends and advocates of right measures for the restoration of settled peace and order must persist in reiterating is, that it is *more* than a mere "military mutiny,"—that from the very outset, it has been gradually assuming more and more the character of a "rebellion,"—a

rebellion, on the part of vast multitudes beyond the sepoy army, against British supremacy and sovereignty,—and that our real contest never was wholly, and now less than ever, with mutinous sepoys. Had we only sepoys for our foes, the country might soon be pacified. But, having far worse enemies than the sepoys to overcome,—even anarchy or utter lawlessness, the extinction of rule and authority, the dissolution of organized society, and the hereditary taste for war and rapine, on the part of millions, which has been evoked and exasperated by the very plethora of indulgence,—we may expect the patience, the disinterestedness, and the energy of Christian principle to be taxed to the uttermost before the tremendous conflict shall issue in a solid and satisfactory peace.

The representation now given I do believe to be, in its leading features, the only true one. And if men were seriously to reflect, it is the only one that can adequately account for the phenomena of the unparalleled struggle which has been carried on for months past. Never has the enemy been met without being routed, scattered, and his guns taken; but though constantly beaten, he evermore rallies, and appears again ready for a fresh encounter. No sooner is one city taken and another relieved, than some other one is threatened. No sooner is one district pronounced safe through the influx of British troops, than another is disturbed and convulsed. No sooner is a highway re-opened between places of importance, than it is again closed, and all communication, for a season, cut off. No sooner are the mutineers and rebels scoured out of one locality, than they reappear, with double or treble force, in another. No sooner does a movable column force its way through hostile ranks, than these reoccupy the territory behind it. All gaps in the numbers of the foe seem to be instantaneously filled up; and no permanent clearance or impression appears anywhere to be made. The passage of our brave little armies through these swarming myriads, instead of leaving the deep traces of a mighty ploughshare through a roughened field, seems more to resemble that of the eagle through the elastic air, or a stately vessel through the unfurrowed ocean.

Surely facts like these ought at length to open the eyes of incredulous politicians and dreamy speculators to the dire reality of the condition of things with which we have to deal, and the prodigious magnitude of the task of subjugation and reconstruction that lies before us. I say not this under the influence of any depression, but rather of buoyant hopefulness. Believing, as I have always done, that the God of Providence has given India to Britain for the accomplishment of noblest, divinest ends,—believing that the present calamities are righteous judgments on account of our culpable negligence in fulfilling the glorious trust committed to us,—believing, at the same time, that our nation, with all its shortcomings, had enough of Christian principle to cause it, under the breath of Jehovah's Spirit, to awake, arise, kiss the rod, repent, and return to God in the path of appointed duty,—I never for a

moment doubted our ultimate success in re-establishing the British power on a grander and firmer pedestal than ever throughout these vast dominions. Even during those awful nights of panic terror, when, looking at the radiance of the setting sun, one did not know but its morning beams might be reflected from his dishonored blood, the uppermost assurance in my own mind was, that were Calcutta, the most conspicuous monument of the ascendancy of Great Britain in the East, burnt to the ground, and her sons and daughters buried amid its glaring ashes, such a catastrophe would only cause a mightier vibration to thrill through the heart of the British people, and rouse them to exertions for the reconquest and evangelization of India such as the world has never witnessed before. And this impression of the ultimate issue is now more confirmed than ever, by the greatly improved tone of the speeches of your public men, and especially by the lofty evangelistic strain of your humiliation-day services. But here I must pause.

Yours ever affectionately,

ALEXANDER DUFF.

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### ANNIVERSARY OF AN EFFICIENT SABBATH-SCHOOL ASSOCIATION.

THE twenty-ninth anniversary of the Sabbath-School Association of the First Reformed Presbyterian Church took place in the church edifice, Broad Street below Spruce, last evening. This church, which has recently been completed, is one of the most substantial and beautiful in our city, and the congregation is large and influential. About ninety Sabbath-school teachers were present at the anniversary, together with a large audience of other ladies and gentlemen. Rev. T. W. J. Wylie, the pastor of the church, was unavoidably absent, but sent a note speaking in the warmest terms of the Sabbath-schools and the Association. Geo. H. Stuart, Esq., occupied the chair and gave the proceedings much spirit by his characteristic remarks between the exercises.

Mr. Huggard, Assistant Secretary, read the Report of the Association, and the Reports of the three mission schools which have been established by this church were also read. One of these mission Sabbath-schools is in the northwestern part of the city, and the other two in the southern part. One of the southern schools is a "ragged school," and the other "institution" is intended for the benefit of colored children. In this school, which has been in operation two months, there are nine teachers and over eighty children.

These four reports were listened to with much attention, although quite long, and on being put to vote were unanimously approved.

Messrs. F. A. Packard and Abraham Martin then delivered addresses, after which the Report of the Treasurer of the Association was read, and the meeting adjourned.—*Phila. Paper.*



## THE BALLYMONEY (IRELAND) CONGREGATION.

[An agent from the Ballymoney Congregation recently visited this country to ask aid in enabling them to erect a church; but, coming at a most unpropitious time, returned without accomplishing the purpose contemplated—to visit the entire Church in this country. The congregation now makes an appeal to the Church through the Banner; and we hope it shall be cordially responded to. A worthy people ask help from their brethren in Christ. And we would say, that any money forwarded to George H. Stuart, 13 Bank Street, Philadelphia, will be immediately transmitted.—ED.]

THE members of the Eastern Reformed Presbyterian Congregation of Ballymoney beg leave to submit to Christian friends the following statement:

It is now fifteen years since their organization as a congregation. They have had a minister ordained among them for about seven years, during which time they have had no place of worship of their own. They find that it is impossible for them to remain without a house any longer.

A site has been granted by the Earl of Antrim at a nominal rent. The members of the congregation have already contributed to the utmost of their ability for the erection; but as they find themselves quite unable to meet the necessary expense, they have opened a subscription list, requesting the kind co-operation and assistance of their friends at home and in America.

Contributions will be thankfully received by the Treasurer, Mr. James Galloway, Ballymoney.

Signed, on behalf of the congregation,

J. P. MARCUS,

Minister.

BALLYMONEY, July 14th, 1857.

I am acquainted with the case of the congregation mentioned in the preceding statement. They have manifested the most distinguished liberality in the support of the Gospel, and I consider them eminently worthy of the encouragement and assistance of the Christian public.

R. M. HENRY.

BELFAST, July 17th, 1857.

(Copy.)

## HAVELOCK.

HE is gone. Heaven's will is best!  
 Indian turf o'erlies his breast;  
 Ghoul in black, nor fool in gold,  
 Laid him in you hallowed mould.  
 Guarded to a soldier's grave  
 By the bravest of the brave,  
 He hath gained a nobler tomb  
 Than in old cathedral gloom;  
 Nobler mourners paid the rite  
 Than the crowd that craves a sight.  
 England's banners o'er him waved—  
 Dead, he keeps the realm he saved.

Strew not on the hero's hearse  
 Garlands of a herald's verse ;  
 Let us hear no words of fame  
 Sounding loud a deathless name !  
 Tell us of no vauntful glory'  
 Shouting forth her haughty story ;  
*All life long his homage rose*  
*To far other shrine than those.*  
 " *In hoc Signo,*" pale nor dim,  
 Lit the battle-field for him ;  
 And the prize he sought and won  
 Was the Crown for Duty done.

*London Paper.*

### LETTER FROM SWEDEN.

LINDE, SWEDEN, the 17th December, 1857.

MY DEAR SIR,—From the time we met together in the City Hall, in Belfast, I have remembered you with brotherly joy in the unspeakable mercy of the Lord, who has *bought* us, lost and miserable sinners, with His blood, and now is gathering from *all* countries and nations his dear-bought people.

Dear Sir, I am sure you have many objects for your intercessions. Still I would rejoice to know that you have a thought and a good word also for Sweden, this nominally evangelical and Protestant land, where so much spiritual deadness and carelessness has prevailed for centuries, under a fine form of outward church piety and other counterfeits of true Christianity. I am glad to have to tell you that the work of evangelization is going on here in a cheering way. The National Gospel Institute, which I had in view when we met in Ireland, has been started and gone on for nearly two years. It has been able to employ twenty-five colporteurs and diffuse hundreds of thousands of good evangelical tracts : 15,000, Come to Jesus ; 5000, Anxious Inquirer ; 10,000, Dairyman's Daughter, and so on, as well as a good many smaller tracts by Ryle. The Institute has edited a Swedish Messenger, which its first year had 8000 subscribers. I have been chosen to act as editor of a Child's paper, for Sweden, quite in the same style and form as that of your American Tract Society. To the Lord be praise and glory for all his unspeakable mercies ! The Lord of salvation be ever with you, to strengthen and uphold you in all your duties as well as in your earnest labors for the benefit and salvation of lost fellow-sinners !

Yours, sincerely and affectionately,

H. T. LUNDBORG.

GEO. H. STUART, Esq.

### LETTER FROM REV. J. R. CAMPBELL, D.D.

MISSION HOUSE, SAHARANPUR, Dec. 4, 1857.

MY DEAR BROTHER STUART :

I wrote to you the middle of last month, just before leaving to attend the Annual Meeting of our mission at Ambala. This must

be a very hurried one, as since my return I have been much engaged in making out the accounts, &c., of the mission, to be transmitted to the Board in New York. Please forward them to Dr. Lowrie. We had a most *delightful* meeting. Every member of our Mission present but Mr. Loewenthal, at Peshawar, whom distance and indisposition prevented. Many of the ladies also, and the children. Some months ago we had little idea of such a meeting at all, and but little hopes that *all* our lives would be preserved till this time. I trust we united with heart and soul in songs of praise to *Him* who has preserved *our* lives, when so many have been cut off by the enemy in such a cruel manner, and that we will never forget such a remarkable deliverance. Surely the Lord has much work for us to do still in this benighted land, and among these murderous people. With the exception of Lodiana, not one of our stations has been disturbed. All of our little native Christian flocks have been preserved, and not even a hair of their heads have fallen! The means of repairing the breaches at Lodiana, some 45,000 rupees, have already been given us by Government, and taxed upon the people; and now the buildings are going up again before their eyes, and at their expense, to show them that it is in vain to try to drive away Christianity from their midst. I trust the Gospel, in future, will have more free course in this land, and be more abundantly glorified than formerly. It is only a portion of the community that is opposed to Christianity.

Our station here, being considered more safe than a fortnight ago,—though still in some danger from the rebels not far from us,—Mrs. Campbell\* and the children arrived from the hills on the 1st inst. She is going on preparing her outfit, so as to be ready to go down the country, as soon as travelling on the roads becomes safe. It is expected that Government will, by and by, give an escort to ladies and children wishing to go to Calcutta. I have just received a letter, from the Secretary to the Government, intimating this, and promising to let me know when a column will move down the country. We are all in excellent health and spirits. Our labors here have resumed their former course. I preached last Sabbath in our City Church to a large assembly of natives, who conducted themselves most respectfully. The preaching daily to the people on the verandah of the Church in the City, every afternoon, has also been recommenced, and all appears as quiet as formerly.

Lucknow, that wicked city, next to Delhi, has at last fallen; and the garrison of Europeans, so long shut up, and in such imminent danger, has been relieved. In one heap, 1500 of the enemy were found dead! Large forces have arrived from England, and many of them have already got up the country.

As ever, dear Brother Stuart, yours most affectionately,

J. R. CAMPBELL.

\* Mrs. Campbell and family, we learn by later news, are now on their way to this country.—ED.

## Editorial.

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### THE LIVERPOOL CONGREGATION.

IT will be gratifying to the many friends of the congregation above-named, in this country, that the call from them to the Rev. Dr. Graham, of Ayr, Scotland, to become their pastor, has been by him accepted. Dr. Graham will be a valuable accession to the evangelical ministry of Liverpool. And, we believe, on few men could the choice of the congregation have rested, better qualified to accomplish the work required. We wish them much success. And hope to hear of the cause of Christ through the united instrumentality of pastor and people, in that wicked city, having much and permanent prosperity.

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### THE PRINCETON (INDIANA) CHURCH.

THE sketch of the History of the First Reformed Presbyterian Church, Princeton, Indiana, from the pen of its worthy and estimable pastor, Rev. John McMaster, which appears in the present number, is of much value; not simply for the encouragement and success of which it tells, but as a matter of Church record. We should wish to have such a sketch from every congregation in the Church. And we suggest to pastors and others, the propriety of so doing. We rejoice in the prosperity of the Princeton Church, and hope, "the glory of this latter house, shall be greater than of the former."

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### OUR MISSIONARIES.

SAHARANPUR is again occupied with our missionary force. What gratitude to God does the Church owe that the lives of our dear brethren, and property of the Church, have been spared from the hands of the destroyer! Truly, the Lord hath done great things for us. And we hope our "gladness" will be shown by increased liberality, earnestness, and devotion, in the Master's work. Exemplifying, in a life of Christian diligence, that "for us to live is Christ."



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